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21 Dec. 1894.

H. W. Longfellow, Esqr.
with pleasant College
reminiscences —
& regards of
the Editor —

Wrentham
10 Jan. 1867

See 109 Page

The Collects belt the Christian Soldier about, as they do ***THE CHRISTIAN YEAR,*** *with the armour of victory and prayer, against the flesh, the world, and the devil.*

REV. F. D. HUNTINGTON, D.D.

DEVOTIONS OF THE AGES

OR

COLLECTS, TEXTS AND LYRICS

ILLUSTRATIVE OF

THE CHRISTIAN YEAR

AND OF

The Offices and Ember Seasons of the Church.

BY

REV. N. G. ALLEN.

WITH AN INTRODUCTION
BY THE RT. REV. THOMAS M. CLARK, D.D.,
BISHOP OF RHODE ISLAND.

PHILADELPHIA
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PREFACE.

THIS little volume is commended to the Church, with the prayer, that it may aid in illustrating the beauty of holiness, in the ways of our Zion, and assist the young churchman in attaining to such *ripeness and perfectness of age in Christ, that there be no place left, either for error in religion, or for viciousness of life.*

It has been the object of the compiler to select a text from the Epistle for each Sunday, and Holy day, that should harmonize with the sentiment of the respective Collects. In a few instances, he has been led to make a selection from the Gospels.

In order the more surely to fix the special idea of the Collect, a few lines of Sacred Poetry have been subjoined; for says Geo. Herbert,

> A verse may catch a wandering soul, that flies
> Profounder tract; and by a blest surprise
> Convert delight into a sacrifice.

Similar devotions, illustrative of the OFFICES and

EMBER SEASONS, are also appended, together with morning and evening contemplations for children and adults. N. G. A.

P. S.—The Editor gratefully acknowledges indebtedness, for valuable critical suggestions to the Right Rev. A. Cleveland Coxe, D. D.; from whose *Thoughts on the Service*, he has drawn largely, for prefaces to the different seasons.

REMARKS ON AUTHORS OF THE COLLECTS.

THE Authorship of the Collects is ascribed, in general to Gregory 1st, Leo, and Gelasius. A few, however, accredited to Gregory, are known to have been used in the Second and Third Centuries. While others were re-arranged by the Reformers, and in this volume are so indicated by the *date of the year*.

Leo, the Great, was bishop of Rome, A. D. 441—461. He was an Apostolic Bishop, of much sanctity of life, and a lion-hearted defender of the Divinity of our Lord.

Gelasius was bishop of the same See, A. D. 492—496. He was a bold defender of the inspired writings, against those who would insert a spurious Gospel into the Canon.

Gregory 1st was bishop of Rome, A. D. 590—604. He bravely opposed John, Patriarch of Constantinople, for assuming to himself, the title of universal bishop. He called it *profane*, *anti-christian*, and *infernal*.

And, although, as bishop of the Metropolis of the Roman Empire, he naturally had paid to him great ecclesiastical deference, yet he can in no proper sense be called a type of the papacy, as is evident from the follow-

ing historical incident. Eulogius, Patriarch of Alexandria, once addressed him as *Papa Universalis*, a title of honour, which the Greeks, in their rhetorical mode of speech, often used towards their highest dignitary.

Far from us, said Gregory, be all terms to inflate pride, and wound love. All exist only as members, under the one Head, Christ.

In Ireland, the Collects were used as early as A. D. 432, by authority of Patrick, the first Missionary Bishop of Erin. Consequently, the authorship of many of them, must date back earlier than even Leo.

These, together with the present selections of Scripture from the Epistles and Gospels, for every Sunday in the year, were introduced into the British Isles, by Augustine, Archbishop of Canterbury, A. D. 598.

Thus *through the ages all along*, have our ancestors offered up their sweet incense of prayer, at the Holy Table, on these golden and time-hallowed Censers.

Be it ours to transmit them to the generations succeeding, fragrant with Contrition, Sanctity, and heavenly Charity. N. G. A.

INTRODUCTION.

THERE is something beautiful in the alternations of nature, the morning and evening, the night and day, the storm and sunshine, the cold and heat, the winter and summer. Every season of the year has its peculiar charm. It is difficult to say, around which of these periods, the richest associations cluster.

In the Spring, there is the burst of new life, the rush of the liberated waters, the blowing of the soft south wind, the waking the birds to song, the opening of sweet violets to the sun, the green blush stealing over the landscape, fragrance, and colour, and music, and motion, all combining to fill the soul with calm and placid joy.

With the Summer, we associate the freshness of glorious mornings, the beauty of the long evening twilight, the waving of golden corn-fields, the brown cattle sleeping in the shade, the ripening of the red fruit upon the boughs, the sweet scented clover, the merry brooks, the jewelled insects flashing in the air. Spring is the burst of new life; Summer is life passing into maturity.

Autumn brings with it thoughts of maturity sinking into decay; the day shortens, and the night lengthens; the green leaves flaunt into crimson and gold, and fall; the golden grain ripens, and is swept away; the flowers

drop in the frosty nights, and the wind strips off their faded beauty.

At last Winter comes, and draws his white shroud over the barren earth; the ice-king locks up the rivers; cold blasts from the North make wild music among the pines; the sun hastens early to his rest, and all through the long nights old Ocean beats its solemn rythm on the rocky shore.

But there is also a Christian Year, which lifts us out of the world of nature, and fastens our thoughts upon things spiritual and eternal.

The order of the Seasons is here reversed; the spring-time of the Church comes in bleak December. It is, however, none the sadder or drearier for this; it tells of the opening of spiritual life, the breaking up of fallow ground, the sowing of fresh seed, the harbinger of a glorious harvest.

We call it Advent Season, for that the Sun of Righteousness rises in its splendour, the icy bonds of sin are broken, the air pulsates with holy life, and flowers begin to bloom in the wilderness.

The Festival weeks of Epiphany then change the mid-winter into a spiritual summer; they symbolize the full bloom and ripening of the Church, they are the prediction of perpetual sunshine, when the glory of the Lord shall cover the earth, and the days of our darkness shall be ended.

Then follows upon this the Lenten Fast, the Autumn of our Calendar; its grey and solemn garments contrast

ing strangely with the shining robes of Spring. We chant our penitential psalms within the closed doors of the Sanctuary, while the birds are carolling cheerily without. The earth is waking to new life, while we are following the steps of the Man of sorrows, as He walks through paths of darkness down to the tomb.

There is no season of the Church, strictly corresponding to the cold and barren winter, except so far as the comparatively uneventful days, which stretch from Whitsuntide to Advent, are in contrast with the richer associations of other periods of the year. As in nature, there is an alternation of movement and rest, so the Church has her times of activity, and her times of repose, when the emotions which have been quickened into life may strengthen their fibre, and become consolidated into principle.

She thus recognizes the order of nature, which teaches that there is a time to sow, and a time to reap.

It is no small advantage that every period of the changing year should have its special religious associations. The great facts of the Gospel are thus brought before us in their order; our knowledge is systematized; valuable facilities are furnished for the pious training of our children; they are made familiar with godliness in its beauty as with its truth; and the spirit of devotion is kept alive by the powerful law of association.

On the Silver Cord furnished by our Calendar, the compiler of this little book has strung not only the venerable Collects of our Liturgy, and Holy Texts from

inspired Gospels and Epistles, but also some of the choicest jewels of song, ever produced by the sanctified genius of the Church.

Every pious mood will find something congenial here. For the weary and heavy-laden, there are words which will make the path easier to his feet; for the mourner there are songs which he can sing in the night and relieve the darkness of its thickest gloom; and the Saint, who feels that the end of his pilgrimage is drawing near, will find here the key-note of the very hymns that he is to sing in Paradise. It takes us from the Manger to Calvary, and then unlocks the gates of the New Jerusalem, and shows us the mansions which Jesus has there prepared for His chosen ones.

The child, in whose memory and heart, the seeds of this book are lodged, will always carry with him a rich treasury of holy truth; and they will save him from peril, strengthen him for duty, comfort him in sorrow, cheer him in his loneliness, keep him near to Christ, and fit him for the company of the Blest. T. M. C.

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THE CHRISTIAN YEAR.

DEVOTIONS OF THE AGES.

THE CHRISTIAN YEAR.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE COLLECT.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Salisbury Liturgy.

¶ Then shall the Minister, turning to the People, rehearse distinctly the *Ten Commandments;* and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

Minister. God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of

the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

THE COLLECT.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Gregorian Sacramentary.

"A COLLECT FOR SINS,"*

That may be said at the end of every Devotion.

O GOD, whose nature and property is ever, to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Gregorian Sacramentary.

---

* This Collect dates back nearly fourteen centuries, to Gregory, and a portion of it to Gelasius. It appears at the end of the "*Preces*" in the Litany according to the use of Sarum, and also in the English Litany of A. D. 1544; and still holds its place among the Occasional prayers of our Mother Church. (See *Perry's Essay on the Collects, in Church Monthly*, Vol. v. No. 4.)

The Advent Season

IS one which strongly mingles the most joyous, with the most appalling thoughts; for while it strikes the key-note of our Christmas rejoicings, it dwells on the first Advent, with especial reference to that which is yet future, and for which we are called to prepare.

Our song is of mercy and judgment.

The First Sunday in Advent.

THE COLLECT.

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas-day.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.* [A. D. 1549.

FROM THE EPISTLE. Rom. xiii. 12—14.

THE night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

No. 1.

Streaks of the better dawning
Break on my sight,

Fringing with silver edges
  These clouds of night.
Gems on morn's brow
Glow, brightly glow,
  Foretelling soon
  The ascending noon,
  Wakening this earth
  To second birth,
  When He shall come
    To earth again,
  Who comes to judge,
    Who comes to reign.

BONAR.

No. 2.

Now all the earth is bright and glad
  With fresh morn;
But all my heart is cold, and dark and sad;
Sun of the soul, let me behold thy dawn!
  Come Jesus, Lord!
Oh, quickly, come, according to thy word!

Jesus, do thou mine eyes unseal,
  And let them grow
Quick to discern whate'er thou dost reveal,
So shall I be delivered from that woe,
  Blindly to stray
Through hopeless night, while all around is day.

RICHTER, 1704.

The Second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.* [A. D. 1549.

FROM THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope.

No. 1.

Message from Heaven! I joy to receive thee;
WORD OF THE LORD, I will ever believe thee;
Star of Redemption! I seek for thy ray;
Mandate of Mercy! thy words I obey.

No. 2.

O Book! Infinite sweetness! let my heart
  Suck every letter; and a honey gain,
Precious for any grief in any part,
  To clear the breast, to mollify all pain.

HERBERT.

The Third Sunday in Advent.

THE COLLECT.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

In part from the Salisbury Missal, A. D. 1661.

FROM THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God

No. 1.

So glorious let thy pastors shine,
That by their speaking lives the world may learn
*First filial duty, then Divine;
That sons to parents, all to thee may turn,
And ready prove
In fires of Love,
At sight of thee, for aye to burn.

KEBLE.

* He shall turn the heart of the fathers to the children, &c.—MAL. iv. 6.

No. 2.

On Jordan's bank the Baptist's cry
Announces that the Lord is nigh;
Awake, and *hearken*, for he brings
Glad tidings of the King of kings.

Then cleansed be every breast from sin;
Make straight the way for God within;
Prepare we in our hearts a home,
Where such a mighty Guest may come.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. Phil. iv. 4—6.

REJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

Lift up your heads, ye mighty gates,
Behold the King of glory waits,
The King of kings is drawing near,
The Saviour of the world is here;

Life and salvation doth he bring,
Wherefore rejoice, and gladly sing
  Praise, O my God, to thee!
  Creator, wise is thy decree!

Redeemer come! I open wide
My heart to thee; here, Lord, abide!
Let me thy inner presence feel,
Thy grace and love in me reveal,
Thy Holy Spirit guide us on
Until our glorious goal be won!
  Eternal praise and fame,
  Be offered, Saviour, to thy name!

WEISZEL, 1635.

Christmas-Eve,

24th December.

THE COLLECT.*

O GOD, who makest us glad with the yearly expectation of our Redemption, grant that as we joyfully receive thine only-begotten Son as our Redeemer, we may also see him without fear, when he cometh as our Judge; even our Lord, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

Gelasian Sacramentary.

ISAIAH lx. 1.†

ARISE, shine; for thy Light is come, and the Glory of the Lord is risen upon thee.

O bright and burning star!
Be not from us afar,
Distant nor dim;
Lead our frail feet aright,
Silent, but shining Light
Guide us to him.

---

* This was the Collect for the first communion on Christmas-day, in the Liturgy of 1549.

† From First Evening Lesson of 24th December.

Give thou thy people grace,
Saviour! who seek thy face
This favoured day.
Incense and odours sweet,
May not thy coming greet,
But hearts are at thy feet;
Turn not away.

For in thy blessed shrine,
Each garland we intwine
Incense shall breathe.
As each before thee lies
Emblems of souls that rise
Heavenwards, where never dies
Thy fadeless wreath.

WM. CROSWELL.

Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.* [A. D. 1549.

FROM THE EPISTLE. Heb. i. 1.

God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

No. 1.

Hark! hark! with harps of gold, what anthems do they sing!
The radiant clouds have backward rolled, and angels smite the string.
Glory to God—bright wings spread glistening and afar,
And on, the hallowed rapture rings, from circling star to star.

Soft swells the music now along the joyful choir,
And every Seraph bends his brow, and breathes above his Lyre;
What words of Heavenly birth thrill deep our hearts again,
And fall like dew-drops to the earth, "Peace and good-will to men."

Soft, yet the soul is bound with rapture, like a chain,
Earth, vocal, whispers them around, and Heaven repeats the strain;
Sound, harps, and hail the morn, with every golden string,
For unto us, this day, is born a Saviour, and a King.

No. 2.

The thickly woven boughs we wreathe,
Through every hallowed fane,
A soft reviving odour breathe
Of summer's gentle reign.

And rich the rays of mild green light
Which, like an emerald's glow,
Come struggling through the latticed height,
Upon the crowds below.

O let the streams of solemn thought,
  Which in those temples rise,
From deeper sources spring, than aught
  Dependent on the skies.

Then, though the summer's pride departs,
  And winter's withering chill
Rests on our cheerless woods, our hearts
  Shall be unchanging still.

WM. CROSWELL.

The Sunday after Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.* [A. D. 1549.

FROM THE EPISTLE. Gal. iv. 4—6.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

No. 1.

My God is reconciled;
  His pardoning voice I hear,
He owns me for his child,
  I can no longer fear.
With confidence I now look up,
  And Father, Abba, Father cry.

C. Wesley.

No. 2.

O that birth, for ever blessed,
  When the Virgin, full of Grace
By the Holy Ghost conceiving,
  Bare the Saviour of our race.
And the BABE, the world's Redeemer,
  First revealed His sacred face,
    Evermore and evermore!

Him let old men, Him let young men,
  Him let boys in chorus sing;
Matrons, virgins, little maidens
  With glad voices answering;
Let their guileless songs re-echo
  And the heart its praises bring,
    Evermore and evermore!

This is He whom Seers in old time
  Chanted of with one accord;
Whom the voices of the prophets
  Promised in their faithful word;
Now He shines, the long expected:
  Let Creation praise the Lord:
    Evermore and evermore!

Vigil of the Circumcision,

December 31.

THE COLLECT.

O GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

From the Visitation Office.

ST. JAMES, iv. 14.

FOR what is your life? It is even a vapour, which appeareth for a little time, and then vanisheth away.

One sweetly solemn thought
  Comes to me o'er and o'er,
I'm nearer home to-day
  Than I ever have been before.

Nearer my Father's House
  Where the many mansions be,
Nearer the Great White Throne,
  Nearer the Crystal Sea.

Nearer the Bound of life,
  Where we lay our burdens down;
Nearer leaving the Cross,
  Nearer wearing the Crown.

Jesus, perfect my trust,
  Strengthen the hand of my Faith;
Let me feel thee near when I stand
  On the edge of the shore of Death.

Feel thee near when my feet
  Are slipping over the brink;
For it may be, I'm nearer home,
  Nearer *now*, than I think.

A. Cary.

The Circumcision of Christ,

1st January.

THE COLLECT.

The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.* [A. D. 1549.

FROM THE GOSPEL. St. Luke, ii. 21

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The Year begins with thee,
  And thou begin'st with woe,
To let the world of sinners see
  That Blood for sin must flow.

By Blood and Water too
  God's mark is set on thee,
That in thee, every faithful view
  Both Covenants might see.

Art thou a child of tears,
  Cradled in care and woe?
And seems it hard, thy vernal years
  Few vernal joys can show?

Look here, and hold thy peace!
  The Giver of all good,
Even from the womb, took no release
  From suffering, tears and blood.

If thou wouldst reap in love,
  First sow in Holy fear;
Thus life a winter's morn may prove
  To a bright endless year.

KEBLE.

Epiphany.

ON this day came the first-fruits of the Gentiles, to pay homage to the new-born King of Nations.

As for us who dwell in these uttermost parts of the earth, let us keep the Feast with a willing and holy worship, as living witnesses, that those who sit in darkness, have seen a great light.

The Epiphany,

Or the Manifestation of Christ to the Gentiles. 6th Jan.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Eph. iii. 6.

THAT the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel.

FROM THE GOSPEL. St. Matt. ii. 11.

AND when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Earth has many a noble city,
  Bethlehem, thou dost all excel;
Out of thee the Lord from Heaven,
  Came to rule his Israel.

Fairer than the Sun at morning
  Was the Star that told His birth,
To the world its God announcing,
  Seen in fleshly form on earth.

Eastern sages at His cradle
  Make oblations rich and rare;
See them give, in deep devotion,
  Gold and frankincense, and myrrh.

Sacred gifts of mystic meaning;
  Incense, doth their God disclose;
Gold, the King of kings proclaiming,
  Myrrh, His sepulchre foreshows.

Jesu, whom the Gentiles worshipped
  At thy glad Epiphany,
Unto thee, with God the Father
  And the Spirit, glory be.

The First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Ibid., and St. Ambrose's Liturgy.

FROM THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

My Prayer to the promise shall cling,
  I will not give heed to a doubt;
For I ask for the one needful thing
  Which I cannot be happy without.

A spirit of lowly repose
  In the love of the Lamb that was slain;
A heart to be touched with his woes,
  And a care not to grieve Him again;

The peace, that my Saviour has bought,
  The cheerfulness nothing can dim;
The love that can bring every thought
  Into perfect obedience to Him.

A. L. WARING.

The Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Rom. xii. 9.

LET love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Dear Comforter! Eternal Love!
  If thou wilt stay with me,
Of lowly thoughts and simple ways
  I'll build a nest for thee.

My heart, sweet Dove! I'll lend to thee
  To mourn with at thy will;
My tongue shall be thy lute to try
  On sinners' souls thy skill.

Who made this beating heart of mine,
  But thou, my Heavenly Guest?
Let no one have it, then, but thee,
  And let it be thy nest.

FABER.

The Third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Rom. xii. 16—18.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

No. 1.

O thou, my God! my being's health and source,
Better than life, brighter than noon to me,
Stretch out thy loving hand, with gentle force,
Bend this still struggling will, and draw it after thee.

BONAR.

No. 2.

Lord with what care hast Thou begirt us round!
Parents first season us, then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, Holy Messengers.

* * * * * *

Yet all these fences, and their whole array
One cunning *bosom sin* blows quite away.

HERBERT.

The Fourth Sunday after the Epiphany.

THE COLLECT.*

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Rom. xiii. 3.

FOR rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

FROM THE GOSPEL. St. Matt. viii. 26.

AND He saith unto them, Why are ye fearful? O ye of little Faith!

Father, I know that all my life
Is portioned out for me,

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* In Greg. Sac. thus reads, "Grant to us the health of body and soul, that all those things which we suffer for sin, may be averted," &c.

And the changes that will surely come,
  I do not fear to see;
But I ask thee for a present mind,
  Intent on pleasing thee

I ask thee for daily strength,
  To none who ask, denied;
And a mind to blend with outward life,
  While keeping at thy side,
Content to fill a little space,
  If thou be glorified.

And if some things I do not ask
  In my cup of blessing be,
I would have my spirit filled the more
  With grateful love to thee.
And careful less to serve thee *much*,
  Than to please thee *perfectly*.

A. L. WARING.

The Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Col. iii. 15, 16.

AND let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord.

No. 1.

O may we love the House of God,
Of peace and joy, the blest abode;
O may no angry strife destroy
That sacred peace, that holy joy.

No. 2.

O let not us, who fain would cleave
  To thy Communion, stray,
Nor, tempted into ruin, leave
  The strait and narrow way.
Before us, thou the path hast trod,
And thou canst lead us, Son of God.

CROSWELL.

The Sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.* [A. D. 1661.

FROM THE EPISTLE. 1 St. John iii. 3.

AND every man that hath this hope in him purifieth himself, even as he is pure.

Blest are the pure in heart,
  For they shall see our God,
The secret of the Lord is theirs,
  Their soul is Christ's abode.

Still to the lowly soul
  He doth himself impart,
And for his dwelling and his Throne
  Chooseth the pure in heart.

KEBLE.

The Paschal System

NOW commences, and includes Lent, and its preparatory days, starting with Septuagesima Sunday, which is counted backward from the Octave of Easter.

The Sunday succeeding, or Sexagesima, is, in round numbers, about 60 *days before Easter; and the Sunday before Lent, or Quinquagesima, is about* 50 *days before Easter.*

The Church now gives us 70 *days, and gently hints to us how life is going, as she bids us subtract one, that so we may number our days, and apply our hearts unto wisdom, as we hasten unto the day of Christ, the Great Easter of Mortality.*

In these seventy days, we thus see a striking emblem of our three-score years and ten, a model of the Christian life, which passes through tears and trials to the Resurrection.

The Sunday called Septuagesima,

Or the Third Sunday before Lent.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. 1 Cor. ix. 24.

BUT I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

Thy grace have we offended sore
By sins, O God, which we deplore;
Pour down upon us from above
The riches of thy pardoning love.

Forgive the sin that we have wrought,
Increase the good that we have sought;
That we at length our wanderings o'er,
May share thy grace for evermore.

The Sunday called Sexagesima,

Or the Second Sunday before Lent.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. 2 Cor. xi. 30.

IF I must needs glory, I will glory of the things which concern mine infirmities.

O merciful Creator, hear;
To us in pity bow thine ear;
Accept the tearful prayer we raise
Before our fast of forty days.

Each heart is manifest to thee;
Thou knowest our infirmity:
Repentant now we seek thy face;
Impart to us thy pardoning grace.

Our sins are manifold and sore,
But spare thou them who sin deplore;
And for thy mercy's sake make whole
The fainting and the weary soul.

The Sunday called Quinquagesima,

Or the next Sunday before Lent.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.* [A. D. 1549.

FROM THE EPISTLE. 1 Cor. xiii. 1—3.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Self-love, no grace in sorrow sees,
Consults her own peculiar ease:
'Tis all the bliss she knows;
But nobler aims *true* love employs;
In self-denial are her joys,
In suffering her repose.

Sorrow and love go side by side;
Nor height, nor depth, can e'er divide
  Their heaven appointed bands;
Those dear associates still are one,
Nor till the race of life is run,
  Disjoin their wedded hands.

Cowper's translation of MADAME GUION.

Love, pure and holy, is a deathless fire;
  Its object heavenly, it must ever blaze;
Eternal love, a God must needs inspire,
  When once he wins the heart, and fits it
    for his praise.

The Lenten Season

COMMENCES on the Wednesday after Quinquagesima, and properly includes only the forty week days, from Ash-Wednesday to Easter-Even; and brings significantly to mind, the forty-days' fasts, of Moses and Elias, and especially the fast of the Redeemer, when, after His baptism, He was led by the Spirit into the Wilderness, to be tempted of the Devil.

Let the children of the Bride-Chamber not neglect to fast, and ever to watch and pray, lest they fall into temptation.

Ash-Wednesday,*

Commonly called the First day in Lent.

THE COLLECT.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.* *Missal of Sarum*, A. D. 1549.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Jesus Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sin-

* Sitting in ashes, and covering the head therewith, in Eastern lands, were accompaniments of great grief, and especially for notable sins.

ner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee, in the world to come, through Jesus Christ our Lord. *Amen.*

FROM THE PORTION OF SCRIPTURE APPOINTED FOR THE EPISTLE. Joel ii. 12, 13.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Once more the solemn season calls
A holy fast to keep;
And now within the temple walls,
Both priest and people weep.

O God, our Judge and Father deign
  To spare the bruised reed;
We pray for time to turn again,
  For grace to turn indeed.

But vain all outward sign of grief,
  And vain the forms of prayer,
Unless the heart implore relief,
  And penitence be there.

In sorrow true then let us pray
  To our offended God,
From us to turn his wrath away,
  And stay the uplifted rod.

Blest three in one, to thee we bow;
  Vouchsafe us in thy love,
To gather from these fasts below
  Immortal fruit above.

The First Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.* [A. D. 1549.

FROM THE GOSPEL. St. Matt. iv. 1, 2.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered.

No. 1.

Thou, who for forty days and nights, o'ermastered all the might
Of Satan, and the fiercest pangs of famished appetite,
O Saviour, leave us not *alone*, to wrestle with our sin,
But aid us in these holy hours of solemn discipline.

CROSWELL.

No. 2.

Shall not we thy sorrow share,
And from earthly joys abstain?
Fasting with unceasing prayer,
Glad with thee to suffer pain.

The Second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. 1 Thess. iv. 1—3.

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification.

No. 1.

I have no help but thine, nor do I need
  Another arm, save thine, to lean upon;
It is enough, my Lord, enough indeed,
  My strength is in thy might, thy might alone.

No. 2.

O Lord, instruct us to improve our fast,
By starving sin; and taking such repast,
As may our faults control;
That every man may revel at his door,
Not in his parlour, banqueting the poor,
And among those his soul.

HERBERT.

The Third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Eph. v. 3, 4.

BUT fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

No. 1.

Less of the flesh each day,
  Less of the world and sin;
More of thy Son, I pray,
  More of thyself within.

MONK'S CALL.

No. 2.

Call me away from flesh and sense,
Thy grace O Lord, can draw me thence;
I would obey the voice divine,
And all inferior joys resign.

WATTS.

The Fourth Sunday in Lent.

WE have now reached Mid-Lent; and now we turn to the second part of its great design, and consider Christ our PASSOVER.

To-day we are also presented with Christ as our PROPHET, (*See closing verse of the Gospel,*) *next Sunday, with Christ, as our* PRIEST, (*See first verse of the Epistle,*) *and then on Palm-Sunday, with Christ, as our* KING, (*See first Lesson, Matt.* xxi. 5, *and the Gospel for the day, Luke* xxvii. 11.)

The Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law?

FROM THE GOSPEL. St. John vi. 14.

THEN those men, when they had seen the miracle that Jesus did, said, this is indeed that Prophet that should come into the world.

No. 1.

I thought upon my sins and I was sad,
My soul was troubled and filled with pain;
But then I thought on Jesus, and was glad,
My heavy grief was turned to joy again.

BONAR.

No. 2.

GREAT PROPHET of thy church, 'tis thine
To break thy word's mysterious seal;
To touch with light each beaming line,
And all its glorious sense reveal.

MRS. EAST.

The Fifth Sunday in Lent.*

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Heb. ix. 11, 12.

CHRIST being come an High-Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us.

Gone are Judea's priestly trains,
  Her ark, her altars, and her shrine;
No bleating victims now are slain,
  Where Zion's rocky summits shine:

'Tis silence, deathly silence all,
Round ruined Salem's ploughshared wall.

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* Called Passion Sunday, because is now commenced the narrative of our Lord's sufferings and death.

But, lo! on yon sublimer height
An ampler, purer temple stands;
And see! within its courts of light,
A God-like form uplifts his hands:

My Saviour Priest is offering there
The incense of unceasing prayer.

With soft compassion touched, he knows,
For he has *felt*, the sinner's grief;
To all our doubts, and all our woes
He promises and gives relief.

My soul, dismiss thy self-distracting fears;
Thy SAVIOUR PRIEST, for thee, in heaven appears.

MRS. EAST.

The Sunday next before Easter,

Or Palm Sunday.

THE COLLECT.*

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Ride on! ride on in majesty!
Hark! all the tribes, "Hosanna" cry;

* This Collect to be used till Good Friday.

O Saviour meek, pursue thy road,
With palms and scattered garments strewed.

Ride on! ride on in majesty!
In lowly pomp, ride on to die;
Bow thy meek head to mortal pain,
Then take, O God, thy power and reign.

The Holy Week

IS now begun. Let each day "draw us nearer and nearer to the Cross. We are not hearing, we are living the history of our Redemption." Let "the Pastor with his flock, the mother with her children rehearse day by day, this week, what Jesus did, on each day, for their souls." So will He, whose countenance was marred more than the sons of men, become to them the chiefest among ten thousand, and the one altogether lovely.

Monday before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Isa. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Who is this that comes from Edom,
  All his raiment stained with blood,
To the captive speaking freedom,
  Bringing and bestowing good;
Glorious in the garb he wears,
Glorious in the spoil he bears?

'Tis the Saviour, now victorious,
  Travelling onward in his might;
'Tis the Saviour, O how glorious
  To his people, is the sight!
Satan conquered, and the grave,
Jesus now is strong to save.

Mighty Victor! reign for ever,
  Wear the crown so dearly won;
Never shall thy people, never,
  Cease to sing what thou hast done:
Thou hast fought thy people's foes;
Thou hast heal'd thy people's woes.

Tuesday before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Isa. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

I've learnt that thou hast not desired
  Offerings and sacrifice alone;
Nor blood of guiltless beasts required,
  For man's transgressions to atone.

I therefore come, come to fulfil
  The oracles thy books impart;
'Tis my delight to do thy will,
  Thy law is written on my heart.

TATE AND BRADY.

Wednesday before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.

No. 1.

Now my soul, thy voice upraising,
  Tell in sweet and mournful strain,
How the Crucified, enduring
  Grief, and wounds, and dying pain.
Freely of his love, was offered,
  Sinless was for sinners slain.

No. 2.

By the gracious tears that flowed
Over Salem's loved abode;
By the mournful word that told
Treachery lurked within thy fold,
Jesus, look with pitying eye,
Hear our solemn Litany.

SIR ROBERT GRANT.

Thursday before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. 1 Cor. xi. 23—26.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

No. 1.

Now, my tongue, the mystery telling
  Of the glorious body sing
And the blood, all price excelling,
  Which the Gentiles' Lord and King,
In the Virgin's womb once dwelling
  Shed for this world's ransoming.

That last night at supper lying
  'Mid the Twelve, his chosen band,
Jesus, with the law complying,
  Keeps the feast its rites demand;
Then more precious food supplying,
  Gives himself with his own hand.

No. 2.

O dear memorial of that death
Which still survives and gives us breath;
Live ever, bread of life, and be
My food, my joy, my *all* to me.

RICHARD CRASHAW, 1646.

Thursday before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. 1 Cor. xi. 23—26.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it [illegible] Take, eat; this is my body, which is [illegible] is do in remembrance of me. [illegible] er also he took [illegible] th[illegible] g, T[illegible] do y[illegible] e. F[illegible] his [illegible]

No. 1.

Now, my tongue, the mystery telling
Of the glorious body sing
And the blood, all price excelling,
Which the Gentiles' Lord and King,
In the Virgin's womb once dwelling
Shed for this world's ransoming.

That last night at supper lying
'Mid the Twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then more precious food supplying,
Gives himself with his own hand.

No. 2.

O [illegible] memorial of that death
Which still survives and [illegible]
Live ever, bread of life, and [illegible]
My food, my joy, my [illegible]
[illegible]

Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Gregorian Sacramentary.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

Gelasian Sacramentary.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word;

and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.* [A. D. 1549.

Based upon two Gelasian Collects.

FROM THE EPISTLE. Heb. x. 10.

By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

No. 1.

At the cross, her station keeping
Stood the mournful mother weeping,
  Where he hung, the dying Lord;
For her soul of joy bereavèd,
Bowed with anguish, deeply grievèd,
  Felt the sharp and piercing sword.*

Jesus, may such deep devotion
Stir in me the same emotion,
  Fount of love, Redeemer kind,
That my heart, fresh ardour gaining,
And a purer love attaining,
  May with thee acceptance find.

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* St. Luke, xi. 35.

No. 2.

Lord, visit thy forsaken race,
  Back to thy fold the wanderers bring,
Teach them to seek thy slighted grace;
  And hail in Christ their promised king.

Hail, glorious day, expected long!
  When Jew and Greek one prayer shall pour,
With eager feet one temple throng,
  With grateful praise, one God adore.

Easter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Gallican Liturgy, A. D. 1636.

FROM THE EPISTLE. 1 St. Pet. iii. 17—21.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.

Resting from his work, to-day,
In the *tomb* the Saviour lay;
Still he slept. From head to feet
Shrouded in the winding sheet,
Lying in the rock alone,
Hidden by the sealèd stone.

Late at even there was seen,
Watching long, the Magdalene;
Early, ere the break of day,
Sorrowful she took her way,
To the holy garden glade,
Where her buried Lord was laid.

So with thee, till life shall end,
I would a solemn vigil spend;
Let me hew thee, Lord, a shrine
In this rocky heart of mine
Where in pure embalmèd cell,
None but thou may'st ever dwell.

Myrrh and spices will I bring,
True affection's offering;
Close the door from sight and sound
Of the busy world around;
And in patient watch remain
Till my Lord appear again.

STABAT MATER.

Easter-Day.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.* [A. D. 1549.

First half, Gel. Sac. Second half, Greg. Sac.

FROM THE EPISTLE. Col. iii. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

No. 1.

Christ, the Lord, is risen to-day;
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal victim's feet.

For the sheep the Lamb hath bled,
Sinless, in the sinner's stead
Christ is risen, to-day we cry,
Now he lives, no more to die.

Christ, the victim undefiled,
Man to God hath reconciled;
Whilst in strange and awful strife
Met together, death and life.
Christians, on this happy day,
Haste, with joy your vows to pay,
"Christ is risen," to-day we cry,
Now he lives, no more to die.

No. 2.

Where the Paschal blood is poured,
Death's dark angel sheathes his sword;
Israel's hosts triumphant go,
Through the wave, that drowns the foe.
Praise we Christ, whose blood was shed,
Paschal victim, Paschal bread;
With sincerity and love
Eat we manna from above.

Monday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FROM THE EPISTLE. Acts x. 40, 41.

HIM God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead.

Jesus, do thou, to every heart,
Unceasing, Paschal joy impart;
From death of sin, and guilty strife
Set free the new-born sons of life.

Tuesday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FROM THE EPISTLE. Acts xiii. 34, 35.

AND as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore, he saith also in another Psalm, thou shalt not suffer thine holy one to see corruption.

My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the grave with sweet surprise,
And in my Saviour's image rise.

WATTS.

The First Sunday after Easter.

THE COLLECT.

ALMIGHTY Father who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

[A. D. 1549.

FROM THE EPISTLE. 1 St. John v. 4, 5.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

In vain thou say'st
Thou'rt buried with thy Saviour,
If thou delay'st
To show, by thy behaviour,
That thou art risen with him; till thou shine
Like him, how canst thou say his light is thine?

HERBERT.

The Second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.* [A. D. 1549.

FROM THE EPISTLE. 1 St. Pet. ii. 20, 21.

But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.

No. 1.

Thy fair example may we trace
  To teach us what we ought to be;
Make us by thy transforming grace,
  O Saviour, daily, more like thee!

No. 2.

O let us hear thy warning voice
  And see thy arm divine;
Thou know'st the people of thy choice,
  And thou art known of thine.
Do thou our erring footsteps keep,
Whose life was given for the sheep.

CROSWELL.

The Third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Leo, A. D. 440.

FROM THE EPISTLE. 1 St. Pet. ii. 11, 12.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Lord as to thy dear cross we flee,
And plead to be forgiven;
So let thy life our pattern be,
And form our souls for heaven.

Kept peaceful in the midst of strife,
Forgiving and forgiven;
O may we lead the pilgrim's life,
And follow thee to heaven.

The Fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Gel. Sac., and improved, A. D. 1662.

FROM THE EPISTLE. St. Jam. i. 19, 20.

WHEREFORE, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.

The freedom from all wilful sin,
  The Christian's daily task,
O these are graces far below
  What longing love would ask!

O keep thy conscience sensitive;
  No inward tokens miss;

And go where grace entices thee;
  Perfection lies in this.

Be docile to thine unseen guide,
  Love him as he loves thee;
Time and obedience are enough,
  And thou a saint shalt be!

FABER.

The Fifth Sunday after Easter,

Or Rogation Sunday.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. St. Jam. i. 27.

PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

O be thy thoughts to works divine addressed!
Do something, do it soon, do with all thy might;
An angel's wing would droop, if long at rest,
And God, himself, inactive, were no longer blessed.

The seed, that in these few and fleeting hours,
Thy hands, unsparing and unwearied, sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine, in heaven's immortal bowers.

C. WILCOX.

COLLECT TO BE USED TILL HOLY THURSDAY.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Rogation Days.*

AS the Church is about to commemorate the Ascension of Christ into Heaven, whence "He poured gifts on men below," there is a beautiful propriety, in "beseeching" Him, at this time, to grant a blessing on the labours of the Husbandman, in timely rains and genial suns.

This custom was first ordered by Claudius Mumertus, Bishop of Vienne, in France, A. D. 550, *on account of dreadful calamities which threatened his Diocese.*

In accordance, likewise, with ancient usage, it is befitting to prepare ourselves for a due reception of the Lord's Supper, on Holy Thursday.

Monday, Tuesday, and Wednesday, of this week, are Rogation Days.

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* Rogation, is from the Latin—Rogare, "*to beseech.*"

Rogation Days,

Monday, Tuesday, and Wednesday, before Ascension Day.

THE COLLECT.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew, bless, we beseech thee, the labours of the husbandman, in the returns of the fruits of the earth, and crown the year with thy goodness. And give us such a just sense of thy great mercy, both in Providence and grace, as may appear in our lives, by an humble, holy, and obedient walking before thee, all our days, through Jesus Christ our Lord. *Amen.*

Compiled from Collects in Office for Thanksgiving.

ZECH. x. 1.

First Evening Lesson for Rogation Sunday.

ASK ye of the Lord, *rain*, in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

The former and the latter rain,
  The summer sun and air,
The green ear, and the golden grain,
  All *thine*, are *ours*, by *prayer*.

Thine, too, by right, and ours by grace,
  Thy wondrous growth unseen,
The hopes that soothe, the fears that brace,
  The love that shines serene.

KEBLE.

Preparation

For the Reception of the Holy Communion on Ascension Day, and other Festival Days.

THE COLLECT.

O GOD, the Father, who in thy great and ineffable love to man, didst send thy Son into the world, to bring back the wandering sheep, turn not away thy face from me; for I trust not to my own righteousness, but to thy gracious compassion, whereby thou dost redeem our race. I have sinned against heaven and before thee, and I am not worthy to look upon thy holy and spiritual table. O Lord, our God, the *bread of heaven*, the life of the world, in thy divine tenderness, do thou vouchsafe me by thy grace to partake of thy Holy Body and precious Blood, without condemnation, unto remission of sins and eternal life, who livest and reignest with the Father and the Holy Spirit one God, world without end. *Amen.*

Liturgy of St. James.

TEXT FROM THE COMMUNION OFFICE. 1 St. John ii. 1, 2.

IF any man sin, we have an *Advocate* with the Father, Jesus Christ, the Righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Now tower my soul, and soar above the skies
Where thy true treasure lies,
Though with corruption and mortality
Thou clogged and pinioned be,
Yet thy fleet thoughts and sprightly wishes may
Speedily glide away.
To what thou canst not reach, at least aspire;
Ascend, if not in deed, yet in desire.

HERBERT.

The Ascension-Day,

Or Holy Thursday.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Gregorian Sacramentary.

FROM THE PORTION OF SCRIPTURE APPOINTED FOR THE EPISTLE. Acts i. 10.

AND while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.

Mount, mount, my soul, and climb, or rather fly,
With all thy force on high;
Thy Saviour *rose* not only, but *ascended;*
And he must be attended
Both in his conquest, and his triumph too,
His glories strongly woo

His graces to them, and will not appear
In their full lustre, until both be there,
Where he now sits, not for himself alone
But that upon his throne
All his redeemed may attendants be,
Robed and crowned as he.

HERBERT.

Sunday after Ascension-Day.*

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer.

Why should the children of a king,
  Go mourning all their days?
Great Comforter descend and bring
  Some token of thy grace.

Assure my conscience of her part
  In the Redeemer's blood;
And bear thy witness with my heart,
  That I am born of God.

WATTS.

* This was formerly the Collect for Ascension-Day, and was repeated by the venerable Bede, on his death-bed, in the eighth century, having just completed his Commentary on the Bible.

Whit-Sunday.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Acts ii. 1—4.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.

Creator Spirit; by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
From sin and sorrow set us free,
And make thy temples worthy thee.

O source of uncreated light,
The Father's promised Paraclete!
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire,
Refine and purge our earthly parts,
But, O, inflame and fire our hearts!

Chase from our minds the infernal foe,
And peace, the fruit of love bestow,
Make us eternal truth receive
And practise all that we believe;
Give us thyself, that we may see
The Father, and the Son, and thee.

DRYDEN'S TRANSLATION.

Monday in Whitsun-Week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FROM THE EPISTLE. Acts x. 44.

WHILE Peter yet spake these words, the Holy Ghost fell on all them which heard these words.

No. 1.

The Spirit must stir the darkling deep,
  The Dove must settle on the Cross,
Else we should all sin on, or sleep,
  With Christ in sight, turning our gain to loss.

KEBLE.

No. 2.

Listen, sweet Dove, unto my song,
  And spread thy golden wings on me;
Hatching my tender heart *so long*,
  Till it gets wing, and fly away with thee.

HERBERT.

Tuesday in Whitsun-Week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FROM THE EPISTLE. Acts viii. 17.

THEN laid they their hands on them, and they received the Holy Ghost.

Nor fades it yet, that living gleam,
For still those lambent lightnings stream,
Where'er the Lord is, there are they;
In every heart that gives them room,
They light his altar every day,
Zeal to inflame, and vice consume.

KEBLE.

Trinity Sunday.

THE COLLECT.*

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FROM THE EPISTLE. Rev. iv. 7, 8.

AND the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, holy, holy! merciful and mighty;
God in Three Persons, blessed Trinity.

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* This Collect is ascribed to Alcuin, the preceptor of Charlemagne, A. D. 780. In the original, "that by steadfastness in this faith, we may be safe from evil;" *i. e.* that our *Creed* may be the shield of our life.—PERRY.

Holy, holy, holy! all the saints adore thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim, falling down before thee,
Which wert and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in power, in love and purity.

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth and sky and sea;
Holy, holy, holy! merciful and mighty;
God in Three Persons, Blessed Trinity.

Heber.

The First Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. 1 St. John iv. 21.

AND this commandment have we from him, That he who loveth God love his brother also.

Lord, lead the way the Saviour went,
By lane and cell obscure,
And let love's treasure still be spent,
Like his, upon the poor.

Mean are all offerings we can make,
But thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

CROSWELL.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. 1 St. John iii. 20.

FOR if our heart condemn us, God is greater than our heart, and knoweth all things.

O how I *fear* thee, living God,
With deepest, tenderest fears;
And worship thee with trembling hope,
And penitential tears.

Yet I may *love* thee, too, O Lord,
Almighty as thou art;
For thou hast stooped to ask of me
The love of my poor heart.

FABER.

The Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. 1 St. Pet. v. 5—7.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you.

What a gracious God have we!
In his gift of grace, how free!
How intent our prayers to hear,
And to them that pray, how near!
How to balmy mercy, prone,
And to kind compassion!
He hath set no greater task
To obtain of him, but "*Ask.*"

BONAR.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father for Jesus Christ's sake our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Haste, then, on from grace to glory,
  Armed by faith, and winged by prayer;
Heaven's eternal day's before thee,
  God's own hand shall guide thee there!

Soon shall close thy earthly mission,
  Swift shall pass thy pilgrim days;
Hope soon change to glad fruition,
  Faith to sight, and prayer to praise.

H. F. LYTE, 1833.

The Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

Leo.

FROM THE EPISTLE. 1 St. Pet. iii. 8, 9.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

Down the dark future, through long generations,
  The sounds of war grow fainter, and then cease;
And like a bell with solemn, sweet vibrations,
  I hear once more the voice of Christ say, "Peace!"

Peace! and no longer, from its brazen portals
  The blast of war's great organ shakes the skies;
But beautiful as songs of the Immortals,
  The holy melodies of love arise.

LONGFELLOW.

The Sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. Rom. vi. 11.

LIKEWISE reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

No. 1.

God only knows the love of God;
O that it now were shed abroad
In this poor heart of mine!
For love I sigh, for love I pine,
This only portion, Lord, be mine,
Be mine, the better part.

BONAR.

No. 2.

Spirit of charity, dispense
  Thy grace to ev'ry heart;
Expel all other spirits thence,
  Drive self from every part;
Charity divine, draw nigh,
Break the chains in which we lie.

MADAME GUION.

The Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Rom. vi. 19—22.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness.

No. 1.

Father! replenish with thy grace
  This longing heart of mine,
Make it thy quiet dwelling-place,
  Thy sacred inmost shrine!
Forgive that oft my spirit wears
Her time and strength in trivial cares.

Enfold her in thy changeless peace,
So she from all but thee may cease.

ANGELUS, 1657.

No. 2.

Call to thy God for grace to keep
Thy vows; and if thou break them, weep;
Weep for thy broken vows, and vow again;
Vows made with tears, cannot be still in vain.

HERBERT.

The Eighth Sunday after Trinity.

THE COLLECT.

O GOD, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Rom. viii. 17.

AND if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

No. 1.

Affliction then is ours.

We are the trees, whom *shaking*, fastens more,
While blustering winds destroy the wanton bowers,
And ruffle their curious knots and store.

HERBERT.

No. 2.

Thou who hast deigned the Christian's heart to call
Thy church and shrine; whene'er our rebel will
Would in that chosen home of thine instal
Belial or Mammon, grant us not the ill
We blindly ask; in very love refuse
Whate'er thou know'st our weakness would abuse.

KEBLE.

The Ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

Leo. Sac.

FROM THE EPISTLE. 1 Cor. x. 12, 13.

WHEREFORE, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man. But God is faithful, who will not suffer you to be tempted, above that ye are able; but will with the temptation, make a way to escape, that ye may be able to bear it.

No. 1.

One prayer I have, all prayers in one,
When I am wholly thine,
Thy will, my God, *Thy will be done,*
And let that will be mine.

BONAR.

No. 2.

Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But, though the whole world turn to coal,
Then chiefly lives.

HERBERT.

The Tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

Leo, and Gel. Sac.

FROM THE EPISTLE. 1 Cor. xii. 6, 7.

AND there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

No. 1.

Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray, they live.

HART.

No. 2.

If he all my wants supplied
When I disdained to pray
Now his Spirit is my guide,
How can he say me, nay.

NEWTON.

The Eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. 1 Cor. xv. 1, 2.

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

No. 1.

Here faith is ours, and heavenly hope,
And *grace*, to lead us higher;
But there are perfectness and peace,
Beyond our best desire.

CECIL FRANCIS ALEXANDER.

No. 2.

Time's waters will not stay
Power cannot change them, but *love may;*
  What cannot be, love counts it done.
Deep in the heart, her searching view
Can read where faith is fixed and true,
  Through shades of *setting* life, can see heaven's
    work begun.

KEBLE.

The Twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

Leo and Gel.

FROM THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

Father, thy Son hath died
  The sinner's death of woe;
Stooping in love from heaven to earth,
  Our curse to undergo.
Give glory to thy Son, O Lord,
Put honour on that Name of names,
  By pardoning me.

The Thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

Leo.

FROM THE EPISTLE. Gal. iii. 22.

BUT the Scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe.

O help us through the prayer of faith
  More firmly to believe
For still the more the servant hath,
  The more shall he receive.

O help us, Jesu, from on high;
  We know no help but thee;
O help us so to live and die,
  As thine in heaven to be.

MILMAN.

The Fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Gal. v. 22—24.

BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

No. 1.

When we disclose our wants in prayer,
May we our wills resign,
And not a thought our bosoms share,
Which is not wholly thine.

No. 2.

Blessed Spirit! light divine,
Shine within these hearts of thine,
  In thy seven-fold gifts descend;
Give them virtue's sure reward,
Give them thy salvation, Lord,
  Give them joys that never end.

The Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. Gal. vi. 18.

BRETHREN, the Grace of our Lord Jesus Christ, be with your spirit.

My stock lies dead; and no increase
  Doth my dull husbandry improve,
O let thy *grace*, without cease,
    Drop from above.

Sin is still hammering my heart
  Unto a hardness void of love;
Let supplying *grace*, to cross his art,
    Drop from above.

O come, for thou dost know the way;
  Or, if thou wilt not move,
Remove me, where I need not say
    "Drop from above."

HERBERT.

The Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. Ephes. iii. 17—19.

THAT Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the length and breadth, and depth and height; and to know the love of Christ, which passeth knowledge.

Deepen the wounds thy hands have made
  In this weak, helpless soul;
Till mercy, with its balmy aid,
  Descend to make me whole.

I see the exceeding broad command,
  Which all contains in one:
Enlarge my heart to understand
  The mystery unknown.

O that, with all thy saints, I might
  By sweet experience prove,
What is the length, and breadth, and height,
  And depth of perfect love.

C. WESLEY.

The Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Ephes. iv. 1—3.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love.

Lord, as to thy dear Cross we flee,
  And plead to be forgiven;
So let thy life our pattern be
  And form our souls for heaven.

Let *grace*, our selfishness expel,
  Our earthliness refine;
And kindness in our bosoms dwell,
  As free and true as thine.

The Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ.

Let not the tempter tempt us, Lord, beyond our strength
to bear,
Though in the desert of our woe, he wildly shrieks
"despair!"
And, O, when pleasure, power, and pomp, around our
vision swim,
And through the soft enchanting mist, he bids us
worship him,
Assist us from the revelling sense the sorcerer's spell
to break,
And tread the arch apostate down, Redeemer, for thy
sake.

CROSWELL.

The Nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Ephes. iv. 30.

AND grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Creator Spirit! come and bless us;
Let thy love and fear possess us;
With thy graces meek and lowly
Purify our spirits wholly.
Shower thy benedictions seven
From thy majesty in heaven.

Cause the carnal heart to perish,
But the strength of virtue cherish,
Till each enemy repelling,
And thy peace around us dwelling,
We, beneath thy guidance glorious,
Stand o'er every ill victorious.

CROSWELL.

The Twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

No. 1.

Renew my will from day to day,
Blend it with thine, and take away
All that makes it hard to say,
"Thy will be done.

ELLIOTT.

No. 2.

Let not the body dull the soul,
Its weakness, fears, and sloth despise;
Man toils and roams from pole to pole
To gain some earthly fleeting prize;
The highest good he little cares
To win, or striving soon despairs.

LEHR, 1733.

The Twenty-First Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might.

Father, in thy mysterious presence kneeling,
  Fain would our souls feel all thy kindling love,
For we are weak, and need some deep revealing
  Of trust, and strength, and calmness from above.

In the heart's depths, a peace serene and holy
  Abides; and when pain seems to have her will,
Or we despair,—O may that peace rise slowly,
  Stronger than agony, and we be still.

Now, Father, now, in thy dear presence kneeling,
  Our spirits *yearn* to feel thy kindling love;
Now make us strong, we need thy deep revealing
  Of trust, and strength, and calmness from above.

S. JOHNSON.

The Twenty-Second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Phil. i. 10.

AND this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

Leave God to order all thy ways,
  And hope in him whate'er betide;
Thou'lt find him in the evil days
  Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

Sing, pray, and swerve not from his ways,
  But do thine own part faithfully,

Trust his rich promises of grace,
  So shall they be fulfilled in thee;
God never yet forsook at need
The soul that trusted him indeed.

NEUMARCK, 1653.

The Twenty-Third Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. *Amen.*

Ibid.

FROM THE EPISTLE. Phil. iii. 17, 20.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. For our conversation is in heaven.

No. 1.

God is my refuge and my strength
  In trouble's fearful hour;
His ready help displays at length
  His mercy and his power.

MRS. EAST.

No. 2.

A noble army—men and boys,
  The matron and the maid,
Around the Saviour's throne rejoice,
  In robes of light arrayed.

They climbed the steep ascent of heaven,
  Through peril, toil and pain!
O God! to us may grace be given,
  To follow in their train.

HEBER.

The Twenty-Fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

Ibid.

FROM THE EPISTLE. Col. ii. 12, 13.

GIVING thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in Light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Have mercy thou, most gracious God!
  And my remittance sign;
The more thy mercy shall accord,
  The greater glory thine.

Helped by thy grace, no more I'll stray,
  No more resist thy voice;

Where thou, good shepherd, lead'st the way,
  That way shall be my choice.

All praise, O Lord, to thee alone,
  Below, as 'tis above;
And may thy joys, eternal One,
  Both draw and crown my love.

The Twenty-Fifth Sunday after Trinity.

Or Sunday before Advent.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Jer. xxiii. 5, 6.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

No. 1.

Confess him righteous, in his just decrees,
Love what he loves; and let his pleasure please,
Die daily, from the touch of sin recede,
Then thou hast crowned him, and he reigns indeed!

MADAME GUION.

No. 2.

O watch and pray ere Advent dawn!
For thinner than the subtlest lawn
'Twixt thee and death, the veil is drawn,
  But love too late can never glow.
The scattered* "fragments" love can glean,
Refine the dregs, and yield us clean
To regions where one thought serene,
  Breathes sweeter than whole years of sacrifice
    below.

KEBLE.

¶ If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

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* "*Gather up the fragments,*" [Gospel for the Day,] i. e. *the holy influences of the year past.*

The Minor Festivals.

WHEN we consider how much of the Holy Scriptures is made up of narratives and biographies of the Saints, we cannot doubt that the wisdom of God has suggested the plan, by which we review the histories of the Apostles of the Lamb. Who can doubt, when such honour have all His Saints, that we derive benefit from the memorial of such examples of suffering affliction and of patience. (*See Heb.* xi. 1—40; *Rom.* xvi. 1—16.)

Martyrs and saints each glorious day
Dawning in order on our way
Remind us, how our darksome clay
May keep the etherial warmth our *New* Creator
brought.

Saint Andrew's Day,

November 30.

THE COLLECT.*

ALMIGHTY GOD, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

[A. D. 1552.

FROM THE GOSPEL. St. Matt. iv. 18—20.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.

First seek thy Saviour out, and dwell
Beneath the shadow of his roof,

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* The Collects for the Saints' days were arranged A. D. 1549—1562 from ancient Collects, and no especial authority can be given.

Till thou have scanned his features well,
And known him for the Christ, by proof.

Then, potent with the spell of heaven,
Go, and thine erring brother* gain,
Entice him home to be forgiven,
Till he too see his Saviour plain.

KEBLE.

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* He first findeth his own brother, and saith unto him, We have found the Messias.—ST. JOHN i. 41.

NOTE.—St. Andrew preached around the shores of the Black Sea, and is said to have finished his course at Patrae, in Achaia. He was first scourged, and then suspended to a Cross of the figure of the letter X.

As he first found the Messiah, and first brought others to him, the Church places his festival at the beginning of Advent, to announce, as it were, the Saviour's coming.

N. B.—The Saints' days are generally the days on which they died, or were born into glory.

Saint Thomas the Apostle,

December 21.

THE COLLECT.

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.* [A. D. 1549.

FROM THE GOSPEL. St. John xx. 27, 28.

THEN said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

My pierced side, O Thomas, see,
My hands, my feet, I show to thee;
Not faithless, but believing be.

How blest are they, who have not seen,
And yet whose faith hath constant been;
For they eternal life shall win.

NOTE.—St. Thomas planted the gospel in India; he is represented with a spear, the instrument of his martyrdom. (See *Buchanan's Researches.*)

Saint Stephen's Day,

26th December.

THE COLLECT.

Then shall follow the Collect of the Nativity, which shall be said continually until New-Year's Eve.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

Greg. Sac., and 1661.

FROM THE PORTION OF SCRIPTURE APPOINTED FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see Jesus standing on the right hand of God.

To us, with all his constancy,
  Be his rapt vision given,
To look above by faith, and see
  Revealments bright of heaven.
And power to speak our triumphs out,
  As our last hour draws near,
While neither clouds of fear nor doubt
  Before our view appear.

CROSWELL.

NOTE.—Stephen means a *Coronal* wreath; having been faithful unto death, he was the first to wear the crown of Martyrdom. St. Stephen was a martyr in will and deed; St. John only in will, and the Holy Innocents in deed, but not in will. In the Church's commemorations, they stand nearest to Christ, who are most like him.

Saint John the Evangelist's Day,

27th December.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*

Greg. Sac. and Gothic Liturgy.

FROM THE EPISTLE. 1 St. John i. 5.

THIS then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

No. 1.

I heard the voice of Jesus say,
  I am this dark world's light,
Look unto me, thy morn shall rise,
  And all thy day be bright.
I looked to Jesus, and I found
  In him, my star, my sun,
And in the light of life I'll walk
  Till travelling days are done.

BONAR.

No. 2.

He first, hoping and believing,
Did beside the grave adore;
Latest he, the warfare leaving,
Landed on the eternal shore;
And *his witness* we receiving
Own thee LORD for evermore.

KEBLE.

NOTE.—St. John, it is said, was plunged into boiling oil, in the persecution of Domitian, A. D. 95, in Rome. He was then banished to Patmos, an island of the Ægean Sea, where he wrote the Apocalypse. He was recalled by the Emperor, Nerva, A. D. 96, and returned to Ephesus, A. D. 97, where he died, in the third year of Trajan. He is painted with a cup and a serpent issuing out of it, in allusion to a story of poison given to him by some heretic in a cup, the venom of which he dispelled under the form of a serpent.

Painters represent him with an Eagle, signifying the divinity of Christ, (with which postulate St. John begins his gospel,) as the Eagle soars to the Day-God, unblinded by the vision.

The Innocents' Day,

28th December.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary.

FROM THE GOSPEL. St. Matt. ii. 16.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

No. 1.

Hail, infant sufferers! martyred flow'rets, hail!
Cut off by ruthless knife,
Just at the gate of life,
Ye fell, as new-born roses fall when scattered by the gale.

Earliest of all were ye, that suffered for the word,
Sweet firstlings of that slaughtered flock, so precious to
the Lord;
And round his heavenly altar, his high uplifted throne,
Ye guileless sport the crown and palm your martyrdom
hath won.

RT. REV. G. W. DOANE.

No. 2.

Dear soul, couldst thou become a child
While yet on earth, meek, undefiled,
Then God himself was ever near,
And Paradise around thee here.

Spirit of childhood! loved of God,
By Jesus' spirit now bestow'd;
How often have I long'd for thee;
O Jesus, form thyself in me.

And help me to become a child
While yet on earth, meek, undefiled,
That I may find God always near,
And Paradise around me here.

GERHARDT TERSTEEGEN, 1731.

The Conversion of Saint Paul,

25th January.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen*

Partly Gregorian.

FROM THE EPISTLE. Acts ix. 15.

BUT the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my Name's sake.

No. 1.

Christ, thy power is man's salvation,
  Hardest hearts thou mak'st thine own;
He who wrought such desolation
  That thy Name might be o'erthrown,
    Now converted
  Thro' the world, that Name makes known.

No. 2.

As to thy last Apostle's heart
Thy lightning glance did then impart
Zeal's never dying fire,
So teach us on thy shrine to lay
Our hearts, and let them day by day
Intenser blaze and higher.

KEBLE.

NOTE.—The Festival of St. Paul was instituted A. D. 813, though it was not adopted into the Ritual of the Church of England until A. D. 1662. He suffered martyrdom 29th June, A. D. 68.

The Presentation of Christ in the Temple,

Commonly called the Purification of Saint Mary the Virgin, 2d February.

THE COLLECT.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE GOSPEL. St. Luke ii. 22.

AND when the days of her Purification, according to the law of Moses, were accomplished,* they brought him to Jerusalem, to present him to the Lord.

His throne thy bosom blest,
O mother undefiled—
That throne, if aught beneath the skies,
Beseems the sinless child.

Lost in high thoughts, "whose son
The wondrous Babe might prove,"
Her guileless husband walks beside,
Bearing the hallow'd dove.

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* See Leviticus xii. 8.

Meet emblem of his vow
Who on this happy day,
His dove-like soul—best sacrifice—
Did on God's altar lay.

Still to the lowly soul
He doth himself impart,
And for his cradle and his throne
Chooseth the pure in heart.

KEULE.

Saint Matthias's Day,

24th February.

THE COLLECT.

O ALMIGHTY GOD, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Acts i. 26.

AND they gave forth their lot; and the lot fell upon Matthias; and he was numbered with the Eleven Apostles.

But who can e'er suffice—
What mortal—for this more than angel's task,
Winning or losing souls, thy life-blood's price?
The gift were too divine to ask.

But thou hast made it sure
By thy dear promise to thy church and bride,
That thou, on earth, would'st aye with her endure,
Till earth to heaven be purified.

KEBLE.

NOTE.—St. Matthias was one, (as tradition affirms,) of the seventy disciples. He is said to have preached in Cappadocia and Colchis. About the year 62, he was seized in Galilee, carried before Ananias, and was beheaded with a battle-axe.

The Annunciation of the Blessed Virgin Mary,

25th March.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE GOSPEL. St. Luke i. 26—28.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.

No. 1.

Ave Maria! blessed maid!
Lily of Eden's fragrant shade,
Who can express the love

That nurtur'd thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?

No. 2.

Blessed is the womb that bare him—bless'd
The bosom, where his lips were press'd;
But rather bless'd are they
Who hear his word, and keep it well,
The living homes where Christ shall dwell
And never pass away.

KEBLE.

NOTE.—This Festival occurs in Lent, and was instituted A. D. 600, or as some say, A. D. 350. Christ's Passion commenced the same day of the month as his Conception. "Thus the richest spiritual blessings wait on the state of penitence and self-abasement."

Saint Mark's Day,

25th April.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Ephes. iv. 14, 15.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

No. 1.

On the nations sunk in night,
Thou hast shed the gospel light,
Sin and error flee away,
Truth is shining on our way.

No. 2.

Come pure hearts, in sweetest measures
Sing of those who spread the treasures
In the gospel shrined;
Blessed tidings of salvation,
Peace on earth, their proclamation
Love from God, to lost mankind.

NOTE.—St. Mark was a disciple of St. Peter. He belonged to the tribe of Levi. At Rome, he condensed the writings of St. Peter, and gives the circumstances of the Apostle's weakness, more fully than the other Evangelists. He also preached in Egypt, (and established a See, at Alexandria,) in Marmonci, Pentapolis, Lydia, and returned to Egypt A. D. 61. The Egyptians seized him while preaching in his church, and tying his feet together, dragged him over the rough streets, and he expired in intense agony, 25th April, A. D. 68. The festival was instituted A. D. 1090.

His emblem is a *pen*—by his side, a lion, *couchant*, emblematical of the nervous solidity of his writings, *winged*, of the super-human powers displayed in their composition; in the back-ground, is a person dragged by the heels, illustrative of his own death. St. Mark is represented with a lion, indicative of the Royalty of Christ.

Saint Philip and Saint James's Day,

1st May.

THE COLLECT.

O ALMIGHTY GOD, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

FROM THE GOSPEL. St. John xiv. 5, 6.

THOMAS saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I know not the way I am going,
  But well do I know my guide;
With child-like trust I give my hand
  To the mighty friend by my side.
The only thing that I say to him
  As he takes it, is, hold it fast,
Suffer me not to lose my way,
  And bring me home at last!

BONAR.

NOTE.—St. Philip, the first called of our Lord, preached chiefly in Upper Asia. At Hierapolis he destroyed an idol dragon, for which he was scourged, and executed, either by crucifixion, or being suspended by the neck to a pillar. He was the second of the Apostles, who suffered martyrdom. His emblem is a long staff, indicative of his travels.

St. James (the Less,) called our Lord's brother, was first bishop of Jerusalem The Sanhedrim took him to one of the battlements of the Temple, and said, "What ought we to think of Christ?" He answered, "Behold! He sits enthroned in heaven, at the right hand of Divine Majesty, as the Son of God, and shall come again in the clouds of the sky." He was cast down headlong, and rising on his knees prayed for his murderers; but was struck on the head with a club, by Simeon, a Rechabite, and fuller by trade, and expired, aged 94.

The reaction was so strong against Ananias, the High Priest, for inciting this murder, that Agrippa deposed him, three months after the assassination. His badge is a fallen pale.

Saint Barnabas the Apostle,

11th June.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Acts xi. 22—24.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith.

Comfort's true sons! amid the thoughts of down
That strew your pillow of repose,
Sure, 'tis one joy to muse, how ye unknown
By sweet remembrance soothe our woes,
And how the spark ye lit, of heavenly cheer,
Lives in our embers here,
Where'er the cross is borne with smiles,
Or lighten'd secretly by love's endearing wiles.

Where'er one Levite in the temple keeps
  The watch-fire of his midnight prayer,
Or issuing thence, the eyes of mourners steeps
  In heavenly balm, fresh gather'd there;
Thus Saints that seem to die in earth's rude strife,
    Only win double life;
    They have but left our weary ways
To live in memory here, in heaven by love and praise.

KEBLE.

NOTE.—St. Barnabas was a true "Son of Consolation," to the Church; for he sold his own possessions, in Cyprus, to minister to the poor Saints, and was the Almoner of St. Paul. He also carried the Apostolic decrees from Jerusalem to the Gentile Churches. It was while he was at Antioch, that the disciples were first called "*Christians.*"

Saint John Baptist's Day,

24th June.

THE COLLECT.

ALMIGHTY GOD, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Isa. xl. 3, 4.

THE voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

Where is the lore the Baptist taught,
The soul unswerving, and the fearless tongue?

The much enduring wisdom sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng.

KEBLE.

NOTE.—St. John the Baptist, was the last of the Prophets, and was the instructor of St. Andrew and St. John. He pointed out to them the Lamb of God, and they followed Him. In them and Him was thus made true, the Church "founded on Prophets and Apostles, Jesus Christ Himself being the chief corner-stone."

For his reproof of Herod, in marrying his brother Philip's wife, Mariamne, he was shut up in the Castle of Machaerus, near the Dead Sea, and was beheaded soon after, to please her daughter.

In the time of Julian the Apostate, his tomb was shown at Samaria, where the inhabitants opened it, and burned part of his bones; the rest were saved, and carried to Philip, an Abbot of Jerusalem.

Saint Peter's Day,

29th June.

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Acts xii. 5, 6.

Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

Touch'd, he upstarts, his chains unbind,
  Through darksome vault, up massy stair,
His dizzy, doubting footsteps wind
  To freedom and cool midnight air.

Then all himself, all joy and calm,
  Though for awhile his hand forego,
Just as he touched the martyr's palm,
  He turns him to his task below.

The pastoral staff, the keys of heaven,
  To wield awhile in gray hair'd might,
Then from his cross to spring forgiven,
  And follow Jesus out of sight.

KEBLE.

NOTE.—St. Peter is believed to have planted the Church in Antioch, A. D. 36, and travelled widely in Asia Minor and other Provinces. He was finally crucified, at Rome, with his head downwards, according to his own desire.

Saint James the Apostle.

25th July.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

O great apostle! rightly now
  Thou readest all thy Saviour meant,
What time his grave yet gentle brow
  In sweet reproof on thee was bent.

"Seek ye to sit enthron'd by me?
  Alas! ye know not what ye ask,
The first in shame and agony,
  The lowest in the meanest task.

"This can ye be? and can ye drink
The cup that I in tears must steep,
Nor from the whelming waters shrink
That o'er me roll so dark and deep?

"Then be it so, my cup receive,
And of my woes baptismal taste;
But for the crown, that angels weave
For those next me in glory plac'd,

"I give it not by partial love;
But in my Father's book are writ
What names on earth shall lowliest prove,
That they in heaven may happiest sit."

IBID.

NOTE.—St. James the Great was brother of St. John, and was first of all the Apostles "baptized with the baptism wherewith Christ was baptized," Acts xii. 2. His emblem is a *sword*, the instrument by which he suffered martyrdom. His accuser was so impressed by his faith and joy in the prospect of death, that he avowed himself a Christian, and was beheaded with the same sword.

Saint Bartholomew the Apostle,

24th August.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love the Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

Sarum Missal.

ST. JOHN i. 50.*

JESUS answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

The child-like faith, that asks not sight,
  Waits not for wonder or for sign;
Believes, because it loves aright,
  Shall see things greater, things divine.

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* Not taken from the Gospel of the day.

Heaven to that gaze shall open wide,
  And brightest angels to and fro
On messages of love shall glide
  'Twixt God above, and Christ below.

IBID.

NOTE.—St. Bartholomew, or Nathanael, that Israelite in whom was no guile, is believed to have preached in Arabia Felix, and Persia. St. Thomas accompanied him thither, and then passed on to India.

Saint Matthew the Apostle,

21st September.

THE COLLECT.

O ALMIGHTY GOD, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FROM THE GOSPEL. St. Matt. ix. 9.

AND as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom. And He saith unto him, Follow me. And he arose and followed him.

At once he rose and left his gold;
  His treasure and his heart
Transferr'd, where he shall safe behold
  Earth and her idols part;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches o'er all time and space,
First angel of his church, first steward of his grace.

IBID.

NOTE.—The first Gospeller, was called from collecting customs, on the shores of the Sea of Galilee; and so signally illustrates one of God's mysterious ways in spreading abroad the knowledge of his Gospel, viz: by using "*things which are despised.*" The place of his martyrdom was Parthia. He is represented with an angel with a man's face near him, indicating our Lord's humanity, "which angels desire to look into."

Saint Michael and all Angels,

29th September.

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary.

FROM THE EPISTLE. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven.

FROM THE GOSPEL. St. Matt. xviii. 10.

TAKE heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

No. 1.

They to aid the sick and dying
Called from heaven do swiftly fly,

Grace divine and strength supplying
In their mortal agony;
Souls released from bondage here,
They to Paradise do bear.

No. 2.

Let mortal tongues attempt to sing
The wars of heaven, when Michael stood
Chief General of the Eternal King,
And fought the battles of our God.

Down to the earth was Satan thrown,
Down to the earth his legions fell;
Then was the trump of triumph blown,
And rebel angels sunk to hell.

'Twas by thine arm Immortal Lamb,
Thine armies trod the tempter down;
'Twas by thy word, and powerful Name
They gained the battle and renown.

Rejoice ye heavens; let every star
Shine with new glories round the sky;
Saints, while ye sing the heavenly war,
Raise *your* deliverer's name on high.

NOTE.—"*The angels,* are they not all *ministering spirits,* sent forth to minister unto them who shall be heirs of salvation."

Saint Luke the Evangelist,

18th October.

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the gospel, to be an Evangelist and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. 2 Tim. iv. 5, 11.

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Only Luke is with me.

But if there be, who follows Paul
  As Paul his Lord, in life and death;
Where'er an aching heart may call,
  Ready to speed, and take no breath;
Who makes the Saviour all his theme,
  The gospel all his pride and praise,
Approach: for thou canst feel the gleam
  That round the martyr's death-bed plays.

Thou hast an ear for angels' songs,
A breath the gospel trump to fill,
And taught by thee the church prolongs
Her hymns of high thanksgiving still.

KEBLE.

NOTE.—St. Luke, the Beloved Physician, has given us, in point of order and time, the most accurate of all the narratives of the Saviour's life, and gospel of good news; and so has well earned the title, which the church has bestowed on him, as *Physician of the Soul.* After a long life of usefulness in the Master's cause, he drank the cup of martyrdom in Greece, being hung on an Olive tree. He is represented with a Bullock, emblematic of the patience, preparation, and hence Priesthood, of the Messiah, whose evangel he wrote.

Saint Simon and Saint Jude, Apostles.*

28th October.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. St. Jude i. 1—3.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

And as of old by two and two
His herald saints the Saviour sent,
To soften hearts like morning dew,
Where he to shine, in mercy meant;

* They laboured and suffered martyrdom together in Persia.

So evermore he deems his Name
  Best honor'd, and his way prepar'd,
When watching by his altar-flame,
  He sees his servants duly pair'd.

KEBLE.

All Saints' Day.

1st November.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Rev. vii. 4, 9, 10.

And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!

No. 1.

How bright those glorious spirits shine!
Whence all their white array?

How came they to the blissful seats
Of everlasting day?

Lo! these are they from sufferings great
Who came to realms of light;
And in the blood of Christ have washed
Their raiment clean and white.

No. 2.

Thine earthly members fit
To *join* thy saints above;
In one communion ever knit,
One fellowship above.

Feast after feast thus comes and passes by
Yet passing points to the glad feast above;
Giving sweet foretastes of the festal joy,
The Lamb's great *bridal* feast of bliss and love.

NOTE.—"The Greeks instituted this Festival ages before it was observed in the West. The western church began to celebrate it in the seventh century. It is as the sound of the Bridegroom's coming, and in a moment we may see the bright procession marshalled, and crowding to the skies. There go the wise virgins, lamp in hand, and loins girded, their lights trimmed and burning, there are the martyrs with a branch in the right hand, and in the left, knife, and sword, and wheel, and saw, and faggot, the emblems of their sufferings; Apostles with their keys, and a long line of bishops, each with his pastoral staff. There comes the

bright band of cross-bearers, the faithful, the redeemed. Oh, their crowns, their harps, their amaranthine chaplets, their vials full of odours! Say, my soul, shalt *thou* be with these, when the cry goes forth at midnight, 'Behold, the Bridegroom cometh?'

"To-day, we remember departed friends, who are asleep in Jesus. 'Tis a day to visit graves and burial-places, and to fling wreaths of remembrance upon the spot that holds beloved dust."

PRAYER FROM THE BURIAL OFFICE.

O MERCIFUL GOD, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

EMBER SEASONS.

The Ember Days.

"*THE Church hallows four seasons*" *in the year to be devoted to special prayer and fasting, for the* "*Purity of the Priesthood.*"

The term Ember, is derived from the Saxon* YMB, *around, and* REN, *course,* i. e. *returning with the Seasons.*

The Ember days fall on Wednesday, Thursday, and Saturday, after Quadragesima, (or first Sunday in Lent,) after Whitsunday, after 14*th September, and after* 13*th December.*

He who faithfully keeps the Ember Seasons will have done more for the Church in his life-time, than a thousand Satirists of the Clergy, or an army of censorious declaimers, setting forth their own ideas of what the ministry should be.

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* Some derive the term Ember, thus, Quatuor Tempora, then abbreviated to Quatember, and finally Ember.

EMBER WEEK IN ADVENT.

Wednesday.

THE COLLECT.

For those who are to be admitted into Holy Orders. To be used in the Weeks preceding the stated Times of Ordination.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.* [A. D. 1661.

THE GOSPEL. St. Matt. xxviii. 18.*

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name

* The selections of Scripture are taken from the Offices for Ordination and Consecration.

of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

Christ is gone up; yet ere he passed
  From earth in heaven to reign,
He formed one holy church, to last
  Till he should come again.

His twelve apostles first he made
  His ministers of grace;
And they their hands on others laid
  To fill in turn their place.

So age by age, and year by year
  His grace was handed on;
And still the holy church is here,
  Although her Lord is gone.

Thursday.

THE COLLECT.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.* [A. D. 1549.

THE GOSPEL. St. John xx. 19.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the

Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Lord, pour thy Spirit from on high,
  And thine ordainèd servants bless;
Graces and gifts to each supply,
  And clothe thy priests with righteousness.

Within thy temple when they stand,
  To teach the truth as taught by thee;
Saviour, like stars in thy right hand,
  Let all thy church's pastors be.

KEBLE.

Saturday.

THE COLLECT.

ALMIGHTY God, who by thy divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first martyr Saint Stephen, with others; mercifully behold all those who are called to the like office and administration: and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.* [A. D. 1549.

THE EPISTLE. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the

husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

O thou, who in thy holy place
  Hast set thine orders three,
Grant to thy meanest servant grace
  To win a good degree;
That so replenished from above
  And in his office tried,
Thou may'st be honoured, and in love
  Thy church be edified.

CROSWELL.

Ember Week in Lent.

AS they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts of the Apostles.

Wednesday.

THE COLLECT.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

THE GOSPEL. St. John xxi. 15.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto

him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

"Yea, Lord, thou know'st that I love thee well,"
Then feed my lambs! if thou wilt prove thy zeal,
And thus insure thy Master's welcome praise;
Go feed my lambs! I ask no arduous toil,
No deed of high emprize thy powers shall task,
I only bid thee, feed my lambs.

JULIAN CRAMER.

Friday.

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in the Church; mercifully behold these thy servants now called to the office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE GOSPEL. St. Matt. ix. 36.

When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Thy priests with wisdom, Lord, endue,
Their hearts with love and zeal renew;

Turn all their weakness into might,
O thou, the source of life and light.

Protect thy church from every foe,
And peace, the fruit of love, bestow;
Convert the world, make all confess
The glories of thy righteousness.

Saturday.

THE COLLECT.

ALMIGHTY God, giver of all good things, who hast appointed the office of Deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE EPISTLE. Acts vi. 2.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the

word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

Oft as at morn, or soothing eve
  Over the holy fount they lean,
Their fading garlands freshly weave,
  Or fan them with thine airs serene.

Spirit of light and truth! to thee
  We trust them in that musing hour,
Till they with open heart and free,
  Teach all thy word in all its power.

KEBLE.

Ember Days in Whitsuntide.

BRETHREN, it is written in the Gospel of St. Luke, That our Saviour Christ continued the whole night in prayer, before He chose and sent forth His Twelve Apostles. It is written also, That the Holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and His Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Common Prayer Book.

Wednesday.

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold thy servants who are called to the work and ministry of Bishops; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and deed, they may faithfully serve thee in this office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles,

and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Saviour, when to heaven he rose,
In splendid triumph o'er his foes,
Scattered his gifts on men below,
And wide his royal bounties flow.

Hence sprang the apostles' honoured name,
Sacred beyond heroic fame;
Hence dictates the prophetic sage,
And hence the evangelic page.

So shall the bright succession run
Through all the courses of the sun;
Whilst unborn churches, by their care,
Shall rise and flourish large and fair.

Friday.

THE COLLECT.

MOST merciful Father, we beseech thee to send upon thy ministering servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come unto him he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me, by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you pub-

licly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

Early and late still sow
  The seed which God hath given;
Seek not reward below.
The glorious flower shall blow
Where cloudless summers glow;
  The harvest is in heaven.

Saturday.

THE COLLECT.

MOST gracious God, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers orders in thy Church; give thy grace, we beseech thee, to all bishops and other ministers; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

FROM THE GOSPEL. St. Luke xii. 35.

LET your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or

come in the third watch, and find them so, blessed are those servants.

Wisdom and love to them impart,
  Firmness and meekness from above,
To bear thy people in their heart,
  And love the souls, whom thou dost love.

Ember Week after Trinity.

THE ember week of Autumn comes in like the latter rain upon the fields after harvest-home. Let us pray for much rain, that every College may be as Gideon's fleece, drenched with the dews of God's grace; and that the choicest youth of the land may be called of God, as was Samuel, and led to answer, as he did, "Speak, Lord, for thy servant heareth."

Wednesday.

THE COLLECT.

ALMIGHTY God and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, * * we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same

thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit world without end. *Amen.*

FROM THE GOSPEL. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

O that thy servants may abound
Of thy pure altars worthy; ministers
Detached from pleasure; to the love of gain
Superior; insusceptible of pride,
And by ambitious longings undisturbed.
Men whose delight is, where duty leads,
Or fixes them; whose least distinguished day
Shines with some portion of that heavenly lustre
That makes the sabbath lovely.

COWPER.

Friday.

THE COLLECT.

MOST merciful Father, we beseech thee to send down upon thy ministers thy heavenly blessing; and so endue them with thy Holy Spirit, that they, preaching thy word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling their course, at the latter day they may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

FROM THE EPISTLE. Acts xx. 20.

TAKE heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

Wide is the glorious field;
  Throughout the world go forth,
The Spirit's sword to wield,
To bear the Spirit's shield;
Till every nation yield,
  And blessings crown the earth.

Saturday.

THE COLLECT.

ALMIGHTY God and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors; to the edifying and making perfect his Church; grant, we beseech thee, to all Bishops such grace, that they may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given them, not to destruction, but to salvation; not to hurt, but to help; so that, as wise and faithful servants giving to thy family their portion in due season, they may, at last, be received into everlasting joy, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

FROM THE EPISTLE. 1 St. Peter v. 2, 3.

FEED the flock of God; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre,

but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock.

How great their work, how vast their charge
Do thou their anxious souls enlarge;
Their best acquirements are our gain,
We share the blessings they obtain.

Prayer and Thanksgiving.

THE COLLECT.

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. St. James i. 16.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above; and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter-storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come!
Raise the song of harvest-home!

KEBLE.

OFFICES.

OFFICES.

Baptism of Infants.

THE COLLECT.

ALMIGHTY and everlasting God, Heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, that *he* may be born again and be made *an heir* of everlasting salvation, through our Lord JESUS CHRIST, who liveth and reigneth with THEE and the HOLY SPIRIT, now and forever. *Amen.* *Coptic Ritual.*

FROM THE GOSPEL. St. Mark x. 13.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a

little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

O Holy Ghost, who broodest o'er the wave,
  Descend upon this child;
Give it undying life. Its spirit lave
  With waters undefiled:
Grant it, while yet a babe, to be
A CHILD OF GOD, a home for thee,
    O Holy Ghost!

Baptism of those of Riper Years.

THE COLLECT.

O MERCIFUL GOD, grant that the old Adam in *this* person may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by the office of the sacred ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Savoy Conference, A. D. 1662.

FROM THE GOSPEL. St. John iii. 1—6.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say

unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit.

Fight the fight, Christian; Jesus is o'er thee;
Run the race, Christian; heaven is before thee;
He who hath promised faltereth never,
The love of eternity, flows on forever.

Confirmation.

THE COLLECT.*

ALMIGHTY and everliving God, who hast vouchsafed to regenerate this thy servant by water and the Holy Ghost, and hast given unto him forgiveness of all his sins; strengthen him, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in him thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill him, O Lord, with the spirit of thy holy fear, now and forever. *Amen.*

THE EPISTLE. 2 Peter iii. 18.

BUT grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

My God, accept my heart this day
And make it always thine,
That I from thee no more may stray,
No more from thee decline.

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* This prayer dates back to the time of Ambrose, in the fourth century. See also, Isaiah xi. 1, 2.

Before the cross of him who died,
  Behold I prostrate fall;
Let every sin be crucified,
  Let Christ be all in all.

May the dear blood, once shed for me,
  My blest atonement prove,
That I from first to last may be
  The purchase of thy love!

Let every thought, and work, and word,
  To thee be ever given,
Then life shall be thy service, Lord,
  And death the gate of heaven.

BRYDGES.

Holy Communion.

THE COLLECT.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us. *Amen.*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive

those who trespass against us: And lead us not into temptation; But deliver us from evil. *Amen.*

THE EPISTLE. 1 Cor. xi. 28.

BUT let a man examine himself, and so let him eat of that bread, and drink of that cup.

Bread of heaven, on thee we feed,
For thy flesh is meat indeed;
Ever may our souls be fed
With this true and living bread;
Day by day, with strength supplied,
Through the life of him who died.

Vine of heaven, thy blood supplies
This blest cup of sacrifice;
Lord, thy wounds our healing give,
To thy cross we look and live;
Jesus, may we ever be
Grafted, rooted, built in thee.

Matrimony.

THE COLLECT.

O GOD, who by thy Son Jesus Christ, hast adorned and beautified the Holy Estate of Matrimony, through his presence and first miracle wrought, at the marriage in Cana of Galilee, and hast also made it an excellent mystery, to represent the spiritual unity of the Church to her Lord; Look mercifully upon thy servants, that this man may love and cherish his wife, even as his own flesh; and that this woman may be loving and amiable, faithful and obedient to her husband, in all quietness, sobriety and peace, and so be a follower of holy and godly matrons. And grant, O Lord, that they may so live together in this life, that in the world to come, they may have life everlasting, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. v. 30.

FOR this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

REV. xix. 9.

And he saith unto me, Write, blessed are they, which are called unto the marriage supper of the Lamb.

Be present, awful Father,
  To give away this bride,
As Eve thou gavest Adam
  Out of his own piercèd side.

Be present, Son of Mary,
  To join their loving hands,
As thou didst bind two natures
  In thine eternal bands.

Be present, Holiest Spirit,
  To bless them as they kneel,
As thou, for Christ, the Bridegroom,
  Thy heavenly spouse dost seal.

KEBLE.

The Visitation of the Sick.

THE COLLECT.

HEAR us, Almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.* *Salisbury Manual.*

THE EPISTLE. Heb. xii. 5—10.

WHOM the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in

subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

When languor and disease invade
  This trembling house of clay,
'Tis sweet to look beyond my pains,
  And long to fly away.

Sweet to reflect how grace divine
  My sins on Jesus laid;
Sweet to remember that his blood,
  My debt of suffering paid.

Sweet, in the confidence of faith,
  To trust his firm decrees,
Sweet to lie passive in his hands,
  And know no will but his.

Sweet to rejoice in lively hope
  That when my change shall come,
Angels will hover round my bed,
  And waft my spirit home.

TOPLADY.

The Burial of the Dead.

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE EPISTLE. Job xix. 25—27.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though

after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

No. 1.

How peaceful is the closing scene,
  When faith resigns its breath,
How sweetly beams the smile serene,
  Upon the cheek of death.

O who can gaze with heedless sigh,
  On scenes so fair as this?
Who but exclaims, thus let me die,
  And be my end like his.

No. 2.

So teach us, Lord, the uncertain sum
  Of our short days to mind,
That to true wisdom all our hearts
  May ever be inclined.

The Churching of Women.

THE COLLECT.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ The woman that cometh to give her thanks, must offer accustomed offerings, which shall be applied by the Minister and the church-wardens to the relief of distressed women in child-bed; and if there be a communion it is convenient that she receive the Holy communion.

PSALM cxvi.

I AM well pleased that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

What reward shall I give unto the Lord, for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem!

O what return to God shall I
  For all his goodness make?
I'll praise his Name, and with glad zeal
  The cup of blessing take.

To thee I'll offerings bring of praise;
  And while I bless thy Name,
The just performance of my vows
  To all thy Saints proclaim.

TATE AND BRADY.

Consecration of a Church or Chapel.

THE COLLECT.

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

FROM THE EPISTLE. 2 Cor. vi. 16, 17.

AND what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

O king of glory, come;
  And with thy favour crown
This temple as thy home;
  This people, as thy own.

Here may the listening throng
  Imbibe thy truth and love;
Here Christians join the song
  Of seraphim above.

APPENDIX.

APPENDIX.

Morning.

THE COLLECTS.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

ALMIGHTY and everlasting God, in whom we live and move and have our being: We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it,* (that no disturbance hath come nigh us or

* When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.

our dwelling; but that we are brought in safety to the beginning of this day.) For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

PSALM iii. 5.

I LAID me down and slept, and rose up again; for the Lord sustained me.

No. 1.

Only, O Lord in thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

No. 2.

In sleep's serene oblivion laid,
I safely passed the silent night;
Again I see the breaking shade,
I drink again the morning light.

New-born, I bless the waking hour,
Once more, with awe, rejoice to *be;*
My conscious soul resumes her power,
And springs, my guardian God, to thee!

O guide me through the various maze,
  My doubtful feet are doomed to tread;
And spread thy shield's protecting blaze
  Where dangers press around my head.

A deeper shade shall soon impend,
  A deeper sleep mine eyes oppress;
Yet then thy strength shall still defend,
  Thy goodness still delight to bless.

That deeper shade shall break away,
  That deeper sleep shall leave mine eyes,
Thy light shall give eternal day,
  Thy love the rapture of the skies.

FOR A CHILD.

Morning.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, and the power, and the glory for ever and ever. *Amen.*

THE EPISTLE. Isa. i. 4.

HE wakeneth morning by morning; He wakeneth me to hear.

Our Heavenly Father
Who soothed me so gently to sleep on his breast,
And made the soft stillness of evening to gather
Around me, now calls me again from my rest.
But ere to my labours and duties returning
I hasten to give him the praise that is meet,
And in solemn devotion, the first hours of morning
My freest and freshest I lay at his feet.

Evening.

THE COLLECT.*

LIGHTEN our darkness, we beseech thee, O Lord, and by thy great mercy, defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Rev. xxi. 25.

THERE shall be no night there.

THE GOSPEL. St. Luke xxiv. 29.

ABIDE with us, for it is towards evening, and the day is far spent.

No. 1.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.

No. 2.

To thee, in each bright morning
Father of all we pray;
While thought and fancy dawning,
Lead on the rising day.

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* This Collect has been used in the English Church, since the Fourth Century. It is also found in the Gelasian and Gregorian Sacramentaries.

To thee, in life's last even,
  We'll tune our feebler breath;
Hear all our sins forgiven,
  And softly sleep in death.

When from death's sleep we 'waken,
  No fears shall us surprise;
All earthly things forsaken,
  What joy shall meet our eyes!
With raptures then increasing,
  For ever we 'll rejoice;
And praises never ceasing,
  Shall wake each tuneful voice.

Prayer for a right Observation of Holy Days.

THE COLLECT.

ALMIGHTY God, who hast established in thy Church, Pastors, Teachers, and Governors, *for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ;* make me careful to esteem them very highly for their work's sake, and to attend diligently upon their ministrations in thy Holy Church. Let not the affairs of this life, nor my eagerness in obtaining its good things, occasion me to neglect a due use of the public means of grace, nor private preparation for them. May I ever enter thy house, with collected thoughts, composed behaviour, and a thankful and devout temper of mind and heart.

Let me hear thy word with serious attention, and with a desire to apply it to my own soul.

May I approach thy altar with fervent and heavenly affections, and with firm resolutions of amendment of life, and holy obedience.

Let me commemorate the mysteries of my Redemption, with profound humility, and a true sense of my own unworthiness, and with heartfelt acknowledgments for thy great love to our sinful race, in Jesus Christ.

Let the mortified lives of thy blessed saints lead me to imitate their good examples, their humility, charity, meekness and patience under sufferings, that I may become more and more like unto my Saviour Christ. And at last, with them may I attain everlasting joy and felicity, through the same Jesus Christ, our Lord. *Amen.*

Altered from DEAN HICKES.

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